

# Tawheed Class #17

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## CLASS SEVENTEEN

This is our seventeenth class on Al-Usool Ath-Thalaathah. Last class we spoke on Chapter Two and we are on the First Matter of Chapter Two. You need your books, even though some of you memorise and I am very well aware of that. You need the books to follow along because the structure of the book is important in understanding the book. It is very essential to it.

So again, we broke down the First Matter into six subcategories and we said it is A through to F. We said A and B are knowing the Lordship and the Provider, which is an introduction. C and D are why Allah created us and how to achieve that goal. He created us to worship and the Messengers taught us how to achieve that goal. That is the body. Then E and F is the conclusion – whoever obeys goes to Heaven and whoever disobeys goes to Hell. We left off on D (whoever obeys him enters Heaven) and we did not finish that point right there.

فَمَنْ أَطَاعَهُ دَخَلَ الْجَنَّةَ

Whoever obeys him will enter Paradise.

That is where we stopped when we talked about the story of Julaybeeb radhiallahu ‘anhu. We mentioned that you must obey the Messenger. As a source of legislation, the Qur’an and the Sunnah come side by side. As a source of legislation, they come side by side and I reiterate that. If there is an order in the Qur’an that pertains to rules and regulations, it is identical to a Hadith that the Prophet sallallahu ‘alayhi wa sallam has where there is rules and regulations in it.

## THERE ARE THREE TYPES OF COMMANDS IN THE QUR’AN AND SUNNAH

### A COMMAND ACCOMPANIED BY EVIDENCE TO INDICATE IT IS OBLIGATORY

It has evidence in it which indicates that which is in it is obligatory. It is a command and within it, something indicates that it is obligatory. Like Allah says in Surat al-Baqarah:

وَأَقِيمُوا الصَّلَاةَ ... البقرة: ٤٣ ﴿

And perform As-Salat (Iqaamat as-Salat). (Surat al-Baqarah: 43)

It is a command with proof that it is obligatory. The evidence from the Qur'an, Sunnah and Ijmaa' (consensus of the Ummah) indicates that the command to establish the five daily prayers is obligatory. That is not a disputed matter.

## **A COMMAND WITH PROOF TO INDICATE IT IS NOT OBLIGATORY**

The second one is the opposite of the first one. It is a command in the Qur'an and the Sunnah which has evidence that shows it is not obligatory. Such as the Hadith in Sahih al-Bukhari:

صَلُّوا قَبْلَ الْمَغْرِبِ ، صَلُّوا قَبْلَ الْمَغْرِبِ ، صَلُّوا قَبْلَ الْمَغْرِبِ

Pray before Maghrib, pray before Maghrib, pray before Maghrib.

Had it been left at that, it would have been Waajib. Had it stopped right there, it would have been Waajib. But then after the Prophet sallallahu 'alayhi wa sallam repeated it three times, he said in the third time:

لِمَنْ شَاءَ

For whoever wants to.

This indicates that the command is no longer for Waajib and it is no longer obligatory. The second one is there is proof where the command shows that it is not obligatory. Here it is an order (pray before Maghrib), but then:

لِمَنْ شَاءَ

Whoever wants to shows that it is by choice, so there is proof in the command that it is not obligatory. Sometimes in this category the statement would drop down from a Waajib to a Sunnah for proof not within the Hadith, but in other Ahaadith. It is just like as if it was in that same Hadith.

For example, the Prophet sallallahu 'alayhi wa sallam said be different from the Jews and pray with your shoes on. They do not pray with their shoes or their Khuff, so he said pray with your shoes on. That right there is an order. That is a command and it makes it Waajib. Had it been left like that, that would have been Waajib (that we have to pray with our shoes), just as if it was a command in the Qur'an itself. However, we know there is a Hadith in Sunan Abu Dawood on the authority of Abu Sa'eed al-Khudri where the Prophet sallallahu 'alayhi wa sallam took his shoes off during Salah because of impurity.

Also in Ibn Maajah:

حَدِيثُ عَمْرِو بْنِ شُعَيْبٍ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ ، قَالَ : رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي حَافِيًا وَمُتَنَعِّلًا

He said in this authentic Hadith, I saw the Prophet sallallahu 'alayhi wa sallam pray with shoes and without shoes. So praying with your shoes got dropped down from the command that we heard (be different from the Jews). It got dropped down from the level of being Waajib. Had it been left at that, it would have been Waajib. It got dropped down by the Hadith of the Prophet sallallahu 'alayhi wa sallam where he was seen praying with and without shoes, and by the Hadith where he took his shoes off when he had impurity on them. So the command got dropped from a Waajib to a Sunnah because of proof in other Hadith.

That last example is unlike the beard. Similar to praying with the shoes, the Prophet sallallahu 'alayhi wa sallam said be different from the Jews and Christians and grow your beard. There are many direct commands to grow your beard and that makes it Waajib. That is Waajib right there. Unlike the situation with the shoes, there is no Hadith to drop it down from Waajib to a Sunnah. Actually if you bring me one Hadith where the Prophet sallallahu 'alayhi wa sallam shaved once, that drops it down to a Sunnah. If you bring me a Hadith that once the Prophet sallallahu 'alayhi wa sallam saw someone without a beard and did not say anything, it would have dropped it down to a Sunnah. Even when the Prophet sallallahu 'alayhi wa sallam saw non-believers, he did Inkaar al-Munkar (إنكار المنكر) on them for the beard. So the command to pray with your shoes got dropped down to a Sunnah because there was proof that the Prophet sallallahu 'alayhi wa sallam prayed without his shoes. The command to grow your beard is Waajib, and it remains Waajib because there is nothing else to drop it down to a Sunnah.

So the second category is matters that are a command, which have extra proof to show that it is not obligatory. The first one was a command that has additional proof to show that it is Waajib. The second one is a command that specifically says it is not Fardh. There is additional proof within that same Hadith or within other Hadith that indicate that command is not Fardh. Sometimes that is in the same Hadith (like Sunnah before Salat al-Maghrib), and sometimes it is not in that same Hadith (like prayer with your shoes on).

## THE GENERAL COMMANDS

The third category is called al-Amr al-Mutlaq (الأمر المطلق) (the general commands). This is disputed, but really there is one correct opinion. Here we have a command which does not come with any additional indication as to whether it is obligatory or not (similar to the beard). The first category we took has proof and the second category has proof, but this one is just a command and that is it. It is a plain command with no other additional proof to indicate it is Waajib and no other additional proof to indicate it is Sunnah. Just a plain command from the Prophet Muhammad sallallahu 'alayhi wa sallam or a command from Allah in the Qur'an.

The ruling on such commands is they are taken to be obligatory. A command from either the Qur'an independently or a command from the Hadith independently that is not accompanied by any other indications is taken to be obligatory. This is the view of the majority of the scholars of the four Madhaahib. In Sharh Al-Kawkab Al-Muneer (شرح

الكوكب المنير), you are going to find a lot of talk on this which elaborates what I just told you. Also in Fataawa Ibn Taymiyyah and the elucidation of an-Nawawi on Sahih Muslim. So for us, we are trying to say if the Prophet sallallahu 'alayhi wa sallam gave an order, it is absolutely no different than if it is in the Qur'an. Both are revelations from Allah subhaanahu wa ta'aala. Never ever say why is that order not in the Qur'an, or I do not believe it is obligatory unless I see it in the Qur'an.

The three categories in a summary are one – a command (do or do not) in the Qur'an or either in the Sunnah that has support to indicate it is obligatory, and that command becomes obligatory. The second one is a command either in the Qur'an or in the Sunnah independently (in one or the other). It may be that Hadith itself indicates it is not meant to be a Fardh or it may be other Hadith which clear up the meaning of that Hadith to mean it is Sunnah. The third one is a command either in the Qur'an or in the Sunnah that has no additional indication that it is not obligatory, and that is considered obligatory.

## THE RELATIONSHIP BETWEEN THE QUR'AN AND SUNNAH

As part of obedience to the Prophet Muhammad sallallahu 'alayhi wa sallam, you need to know that there is a relationship between the Qur'an and the Sunnah, and we can break them down into three ways.

### ACCORDANCE AND SIMILARITY

The Qur'an and the Sunnah come in accordance and similarity sometimes. For example:

كُلُّ ذَنْبٍ عَسَى اللَّهُ أَنْ يَغْفِرَهُ إِلَّا مَنْ مَاتَ مُشْرِكًا

Every sin Allah will forgive, except if you die a Mushrik.

That is identical to the verse:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ... ﴿النساء: ٤٨﴾

Verily, Allah forgives not that partners should be set up with him in worship. (Surat an-Nisaa': 48)

Allah says:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿الأنبياء: ١٠٧﴾

And We have sent you (O Muhammad sallallahu 'alayhi wa sallam) not but as a mercy for the 'Aalameen (mankind, Jinns and all that exists). (Surat al-Anbiyaa': 107)

In a Hadith, the Prophet sallallahu 'alayhi wa sallam said:

يَا أَيُّهَا النَّاسُ : إِنَّمَا أَنَا رَحْمَةٌ مُّهِدَاةٌ

He said O mankind, I am not but a mercy to mankind. The Hadith and the Ayah are nearly identical, with different terms. One is in the Qur'an and one is in the Hadith, but they are identical. So the first category is a Hadith and a verse that mean identically the same thing like we mentioned.

## THE SUNNAH GIVES DETAILS, EXPLAINS OR SPECIFIES

The second category is when the Sunnah comes to give details in matters that are in the Qur'an, makes them specific or explains them.

وَأَقِيمُوا الصَّلَاةَ... ﴿البقرة: ٤٣﴾

And perform As-Salat (Iqaamat as-Salat). (Surat al-Baqarah: 43)

And in the Sunnah:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

Pray as you see me pray, so the Sunnah explains the Salah.

Allah said:

...وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا...

﴿آل عمران: ٩٧﴾

And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence). (Surat Aali 'Imraan: 97)

The Prophet sallallahu 'alayhi wa sallam said:

خُذُوا عَنِّي مَنَاسِكَكُمْ

Learn from me how to perform your Hajj. How to perform your Hajj is in the Sunnah.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ... ﴿المائدة: ٦﴾

O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. (Surat al-Maa'idah: 6)

How to make your Wudhu is in the Qur'an. However, the Sunnah comes to specify and to exclude those who are ill. If one cannot do Tayammum or when one can do Tayammum is in the Sunnah.

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ﴿النجم: ٣٩﴾

And that man can have nothing but what he does (good or bad). (Surat an-Najm: 39)

No one can have of his deeds except that which he accumulated himself, but then the Sunnah comes and tells us there is three exceptions. When the son of Aadam dies, his deeds end like that verse says, but it makes three exceptions (ongoing charity, a righteous son or knowledge that he passes on).



Also for example:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ... النساء: ١١ ﴿﴾

Allah commands you as regards your children's (inheritance). (Surat an-Nisaa': 11)

You have to give your inheritance to these categories and Allah divided it in the Qur'an. Each person gets a specified percentage. The Sunnah comes and specifies. The Messengers do not inherit and they do not give inheritance. A Muslim does not inherit from a non-believer and a non-believer does not inherit from a Muslim. The third one is one who kills does not get inheritance. All that is not in the Qur'an. So the second category of relationship between the Qur'an and Sunnah is when the Sunnah explains, specifies and details something in the Qur'an.

## THE HADITH ARE INDEPENDENT IN LEGISLATING

The third point in the connection between the Qur'an and the Sunnah is when the Hadith are independent in legislating, and this is where the ignorants have issues. Some deny Sunnah entirely as if it has no origin to them and they are the people who are called the Qur'aniyoon (قرآنيون). They clearly tell you we do not believe in the Sunnah, but there is some who may not be blunt, but they shyly deny the Sunnah and those are worse. Some of them are ignorants who say there is so much Ahaadith – there is weak, there is fabricated and there is Munkar. We do not know which is which and we will just reject all the Hadith.

Before we respond to that, an example of the independent Hadith legislating is:

لَا تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلَا عَلَى خَالَتِهَا

If someone wants to marry two women, you cannot combine in marriage between a woman and her paternal or maternal aunt. You cannot combine between those and that is in the Sunnah.

The Sunnah legislates two months fasting for someone who breaks his fast in sexual intercourse with his wife. That is in the Sunnah and that is completely independent. Wiping on the Khuff is only in the Sunnah. It has nothing in the Qur'an about wiping on the Khuff. The Zakah that you are all going to pay in Ramadhaan (Zakat al-Fitr) is in the Sunnah only. Ash-Shaafi'ee said it is by Ijmaa' (consensus) that if a Hadith is clear on a matter, no one can leave it for anyone else's saying (no matter who it is). There are matters that are in the Sunnah that are independent in legislating, and they are like that in the Qur'an.

A woman went to Abdullah Ibn Mas'ood radhiallahu 'anhu and she said you are the one who has been going around saying may Allah curse the Naamisah (نامصة). It became popular that he was saying may Allah curse women who pluck their eyebrows. She said you are the one who has been going around saying that? He said yes. She said I read the Qur'an cover to cover looking for that and I did not find it. He responded to her and he said if you looked in the Qur'an, you would have found it. She said how do you say that? He said:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا... ﴿الحشر: ٧﴾

And whatsoever the Messenger (Muhammad sallallahu 'alayhi wa sallam) gives you, take it, and whatsoever he forbids you, abstain (from it). (Surat al-Hashr: 7)

That is Sunnah. That is in the Qur'an, so that means the Sunnah is part of the Qur'an. She said yes I read that Ayah in the Qur'an. He said well then, I heard the Prophet sallallahu 'alayhi wa sallam say may Allah's curse be inflicted upon women who pluck their eyebrows. It is in Bukhari and Muslim, but he took it to mean it is in the Qur'an. He told her it is in the Qur'an, but it is not in the Qur'an. It is really in the Sunnah, but the Qur'an said whatever the Prophet sallallahu 'alayhi wa sallam orders you, you take. Whatever he refrains you from, you stay away from.

Abdur-Rahmaan Ibn Yazeed saw a man doing Hajj and as you know, there is special clothing you have to wear in Hajj. You have to change into different clothing and there is underclothing you cannot wear, so there is special clothes you wear for Hajj. This man was in his normal clothing performing Hajj, so he said you cannot wear that. The man said show me in the Qur'an where it says I cannot wear this in Ihraam. Abdur-Rahmaan Ibn Yazeed repeated the same verse that the Sahaabi repeated:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا... ﴿الحشر: ٧﴾

And whatsoever the Messenger (Muhammad sallallahu 'alayhi wa sallam) gives you, take it, and whatsoever he forbids you, abstain (from it). (Surat al-Hashr: 7)

## THOSE WHO DENY THE SUNNAH

Some raise the claim and argue well we have so much weak Hadith, strong Hadith, Munkar Hadith and Dha'eef Hadith, and we do not know which is which so we just cancel everything out. Those are the ones who in a way shyly deny Hadith. They are not explicit in it, but they shyly deny it. The simple response to that accusation is one sentence Abdullah Ibn

Mubaarak said when they told him how the weak and fabricated Hadith were spreading all over so fast. He said that is why the giants live.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿الحجر: ٩﴾

Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption). (Surat al-Hijr: 9)

He used Dhikr to include Qur'an and Sunnah. Allah protected the Sunnah in that people may try to add Hadith, but the giants are there to sort them out. The science of figuring out which Hadith is authentic, which is not and how to do it is so amazing of a science that western Orientals got addicted, and spent a lifelong time learning it and trying to apply it to see how it is. The only ones who have the problem with the weak and fabricated Hadith are the ignorants. Go to the 'Ulamaa, go to the people of knowledge and they will direct you. They will tell you this is weak and this is authentic.

This matter pertaining to denying the Sunnah is really an epidemic. I am not going to say go to secular countries which rule clearly and openly by Kufr, but go no further than the lands that claim they are guardians of the Tawheed. The lands that they allege are guardians of the Salafiyyah. There is a man who portrays himself as a Daa'iyah, a Shaykh and a reviver.

They call him Mufakkir (مفكر), which is one of these terminologies that popped up recently.

His name is Hasan al-Maaliki and he is all over TV, YouTube and Twitter. He has tens of thousands of followers and this man is in the lands that they claim are the guardians of the Tawheed.

He is a man who bluntly, openly and boldly denies the Sunnah. He goes on public TV in the core of the lands that they call the guardians of Tawheed, and he says Khomeini is better than the Munaafiq Mu'aawiyah radhiallahu 'anhu. Just recently on a channel called Wisaal, from the heart of Sa'oodiyyah he says Mu'aawiyah the Sahaabi (the uncle of the believers and the writer of the Wahi) is a Munaafiq in the lowest point of Hell, and that the cursed Khomeini is better than Mu'aawiyah. Radhiallahu 'An Mu'aawiyah. This entails denying verses and Hadith that praise the Sahaabah. He openly tweeted that Qur'an is all we need and we really do not need the Sunnah. He openly tweeted that.

Do you know who stood up to this man who says these bold words of Kufr? Fourteen or fifteen years ago, Shaykh Naasir al-Fahd wrote a book (Kashf Ash-Shubuhaat (كشف

الشبهات)) responding to this man and he was the first one who stood up to this man. In

fact, approximately twelve years ago I tried to arrange a debate on these matters of 'Aqeedah between the two on a media channel I used to have. The challenge was based on

a request from Shaykh Naasir al-Fahd, may Allah hasten his release. I spoke to Hasan Maaliki and he of course dodged it back then. Look who stood up against him. This man and many like this man echo from the land that is supposed to be the land that protects Tawheed. He spreads this Kufr ideology claiming the Qur'an is all we need and we do not need anything else, degrading or diminishing principles of Islam from the lands of Tawheed. And you have people like that and worse than that in others countries.

Turki al-Hamad in Sa'oodiyyah. He is a man who wrote that Allah and the devil are two faces to one coin. He wrote poor Allah, we burden Him with our errors. He wrote another statement in some of his works saying where is Allah so I can put Him in a drawer and lock it. These are statements of Kufr. Nas'alullaha Salaamah (نسأل الله سلامة). Turki al-Hamad (the one who wrote those statements) has never been prosecuted, and this is the land that says they are guarding the Tawheed. Fifteen years ago when Shaykh Hamood al-'Uqlah was asked about these three statements in particular, he issued a Fatwa that anyone who says it is either mentally insane or if he claims to be a Muslim, he is really a Murtad (he is an apostate).

Five to six months ago, this man Turki al-Hamad was tweeting away and he said:

وجاء زمن نحتاج فيه إلى من يصحح عقيدة محمد بن عبد الله

We are now in a time and era that we need to correct the belief of Muhammad Ibn Abdullah. This is coming from the land of the Tawheed. When he said that, it sparked some rage among very few people and to calm the rage, they imprisoned him. This was five or six months ago. When they imprisoned him, I tweeted and I said Turki al-Hamad is in prison and it is a matter of a short time (days or so) before they let him out. Last week what I told you became true. I do not think he even completed six months in prison, no court hearings and no charges, and last week he walks arrogantly right out of prison. No charges and no sentences. Nothing at all.

The real men who stood up to these Kufr statements and devoted their life for that, the real followers of Muhammad Ibn Abdul-Wahhaab, the guardians of Tawheed, the artistic masters of the studying of the 'Ulamaa of Najd and Muhammad Ibn Abdul-Wahhaab, and the true inheritors of the knowledge of Muhammad Ibn Abdul-Wahhaab – some are behind bars for ten years and others are behind bars for twenty years. Some of them are close to twenty years they are going to be spending behind bars. I did not go to a fortune teller when I said he was going to be out. Check my tweets. I did not go to a fortune teller and nor do I know the Ghayb. I do not believe in that (Ma'aath Allah), but we do not speak in ignorance. We know the reality of those people there, what they rule by and how they rule. To us Alhamdulillah, blind obedience is to the Prophet Muhammad sallallahu 'alayhi wa sallam and it is commonsense that it comes with Laa Ilaaha Illallah Muhammadur-Rasoolullah.

By the way, the same week they let Turki al-Hamad out, the ones who spend their life in prison get taken to court in feet shackles and hand restraints. In fact, the son of Ali al-Khudayr asked him why are you wearing socks? This was last week in court. He said because the shackles on my feet are tight. They spend ten years and this man who spreads Ilhaad (الإلحاد) (atheism) gets out of there.

## 1F: WHOEVER REJECTS AND DISOBEYS HIM WILL ENTER HELLFIRE

وَمَنْ عَصَاهُ دَخَلَ النَّارَ

Whoever rejects and disobeys him will enter Hellfire.

Whoever disobeys the Prophet sallallahu 'alayhi wa sallam will be in Hellfire. Is everyone who disobeys the Prophet sallallahu 'alayhi wa sallam going to Hellfire? Are they all going to Hellfire forever? It depends on the sin. Let me divide it into three categories again.

## CATEGORIES OF DISOBEDIENCE

### MAJOR SHIRK OR MAJOR KUFR

If the sin is major Shirk or major Kufr and that person dies in major Shirk or major Kufr, he is in Hell forever.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿النساء: ٤٨﴾

Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin. (Surat an-Nisaa': 48)

In another verse:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ  
بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿النساء: ١١٦﴾

Verily! Allah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases sins other than that, and whoever sets up partners in worship with Allah, has indeed strayed far away. (Surat an-Nisaa': 116)

Unless one leaves the cloak of Shirk and Kufr, he is in Jahannam.

In another verse:

...إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ...  
﴿المائدة: ٧٢﴾

Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. (Surat al-Maa'idah: 72)

Allah declared and judged it is Haraam for a Mushrik to enter Jannah.

Allah tells His Prophet, His beloved and the most beloved human to Him:

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ  
وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿الزمر: ٦٥﴾

And indeed it has been revealed to you (O Muhammad sallallahu 'alayhi wa sallam), as it was to those (Allah's Messengers) before you: "If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." (Surat az-Zumar: 65)

If you Muhammad commit Shirk, your deeds will go in vain and you will be at loss.

This is a matter so clear and so decisive, yet it has become an issue the ignorant heads compromise on and give in on, or some are really ignorant of it. You do not doubt that a non-Muslim who dies in the status of other than Laa Ilaaha Illallah Muhammadur-Rasoolullah is a Kaafir. There is no denial of that.

Ibn Masood radhiallahu 'anhu said:

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ  
النَّارَ ، وَمَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ

Whoever dies invoking other than Allah as a rival to Allah, his destiny is Hellfire. It is clear and there is no doubt about this principle. This is Tawheed. And whoever dies without invoking anything as a rival to Allah (meaning dies on a status of Tawheed), he will enter Paradise.

Hadith Anas radhiallahu 'anhu:

أَنَّ اللَّهَ يَقُولُ لِأَهْلِ النَّارِ عَذَابًا : لَوْ أَنَّ لَكَ مَا فِي الْأَرْضِ مِنْ شَيْءٍ  
كُنْتَ تَفْتَدِي بِهِ ؟ قَالَ : نَعَمْ ، قَالَ : فَقَدْ سَأَلْتُكَ مَا هُوَ أَهْوَنُ مِنْ هَذَا  
وَأَنْتَ فِي صُلْبِ آدَمَ أَنْ لَا تُشْرِكَ بِي ، فَأَبَيْتَ إِلَّا الشِّرْكَ

In Sahih al-Bukhari. Allah will ask the person who is in Hellfire who receives the least amount of punishment, if you had anything on this earth, would you give it as ransom to free yourself? They say yes. Whatever it is of ransom, I will give it. He will say while you were in the backbone of Aadam, I asked you much less than anything you want to give Me. All I asked for is not to worship others beside Me, but you insisted on worshipping others beside Me.

This is one of the many details of interfaith and they adopt this principle. They want to eliminate, hide or change this issue. Interfaith is not just about going to churches and synagogues and smiling, taking a few photo shots, posing for the camera and then walking right out. Interfaith is a religion in itself. It is Kufr on top of Kufr. This is just one of the many examples the venom of interfaith tries to embed in order to strip the new Muslim youth (the new generation) and make them feel as if they are Muslim, when in reality there is nothing of Islam within them. They could not take Muslims out of Islam fully. It is difficult to do that, so they said let us leave them calling themselves Muslim, but give them the interfaith Islam which is a perverted version that they made up.

You have Christians who will boldly tell you if you do not believe Jesus is the saviour and the son of God, you are going to hell and doomed. The real truthful ones will tell you that, yet Muslims shy away from believing in that which is in the Qur'an. Their Bible clearly says if you do not believe that he is baptised and that you are going to be saved through him, you are condemned. The Bible clearly says that. A core belief of the Shi'ah is that if you do not

believe in the twelve Imaams, you are a Kaafir going to Hell. In the second volume of Haqq Al-Yaqeen Fee Ma'rifat Usool Ad-Deen (one of their reference books), they say it is consensus that one who does not give the rights of the twelve Imaams is a Kaafir, astray and going to Hell forever. And you know some of the rights of these twelve Imaams that they give them are qualities that only belong to Allah. Some of it is giving them part of 'Ilm al-Ghayb and other matters. According to them, you have to believe in them to be a Muslim and give them the rights that they give them. That is not even mentioning the fact that they believe they are infallible.

Then you get to Ahlus-Sunnah wal-Jamaa'ah, but what you have is deluded, sell out, defeatist ignorant heads of those who claim to be Ahlus-Sunnah and say well there is a Muslim, there is a Kaafir and there is a third category, or the Qur'an states that non-believers will enter Heaven. You see it – professors, doctors and high ranking people. We say what Islam and the Qur'an says, which is whoever dies a non-Muslim (a Mushrik or a Kaafir), then his abode is Jahannam.

Do not let the modernists and the interfaith play with your mind. They manipulate the meaning of the Qur'an to suit their desires, claiming there is verses in the Qur'an where Jews, Christians and Sabians are all going to Heaven. Yes Jews and Christians do go to Heaven, no doubt about that. Who can question or argue with the Qur'an? That is for sure. The Jews and Christians who believed in Musa 'alayhis-salaam at his time will certainly go to Heaven. We actually call them Muslim because they submitted to the teachings of Musa and 'Eesa 'alayhis-salaam. Any true Christian or Jew today would follow the Prophet Muhammad sallallahu 'alayhi wa sallam as he was told in their original untampered scriptures. In fact, if Musa or 'Eesa were alive today or were to come to this earth today, they would follow the Sharee'ah and the teachings of their brother Muhammad sallallahu 'alayhi wa sallam.

Allah took a covenant from every Messenger that if Muhammad was to be sent during their lifetime, they would follow him. Every Messenger gave that covenant to Allah. Allah knew He was not going to send the Prophet Muhammad sallallahu 'alayhi wa sallam during the time of Musa, 'Eesa, Yahya, Isma'eel and Ishaaq, but to honour the Prophet sallallahu 'alayhi wa sallam and to honour his Messagehood, Allah took a covenant from the Messengers.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۚ قَالُوا أَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

﴿آل عمران: ٨١﴾



And (remember) when Allah took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allah, etc), and afterwards there will come to you a Messenger (Muhammad sallallahu 'alayhi wa sallam) confirming what is with you; you must, then, believe in him and help him." Allah said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)." (Surat Aali 'Imraan: 81)

Allah is telling the Messengers if Muhammad sallallahu 'alayhi wa sallam comes, then you have to believe in him and help him. Then Allah says:

أَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي

"Do you agree (to it) and will you take up My Covenant (which I conclude with you)?"

They said we agree. That is how they passed the stage of Prophethood. So Allah took a covenant on every single Messenger that if the Messenger Muhammad sallallahu 'alayhi wa sallam is sent during their time, they must believe in him. When 'Eesa 'alayhis-salaam returns to this earth, he follows the Sharee'ah of the Prophet Muhammad sallallahu 'alayhi wa sallam. When 'Eesa returns, there is going to be an Ameer of the Muslims of this Ummah who is a regular man and a leader. He leads the Salah and when he sees 'Eesa, he offers to let him lead the Salah, yet 'Eesa 'alayhis-salaam declines and instead prays behind him as in the authentic Hadith in the Sihaah. Commenting on that Hadith, Ibn al-Jawzi said the reason he will decline is to assure beyond a doubt that he 'Eesa comes as a follower of the Sharee'ah of the Prophet Muhammad sallallahu 'alayhi wa sallam, and not establishing his own Sharee'ah or the Sharee'ah he was sent with before.

Islam is not old furniture that needs to be refurbished to accommodate for 2013. Islam is Islam and the only version of Islam is the Islam of the Prophet sallallahu 'alayhi wa sallam fourteen centuries ago. Some think they have more mercy than Allah. Their argument is that someone who builds hospitals, helps thousands and hundreds of thousands and possibly millions of orphans, takes out landmines, helps millions in poverty and he never hurt anybody, but just because he died disbelieving in Allah and as a Mushrik, are you telling me he is going to Jahannam? Yes he is, that is exactly what I am saying. They not only think they have better ideas than Allah and the Prophet Muhammad sallallahu 'alayhi wa sallam, but they think they have more mercy than the All-Merciful and the All-Compassionate who gave the universe from its start to its end one mercy and saved ninety nine mercies for Him. Some say it to score points and to avoid getting scrutinised, because those kinds of matters really gain you popularity in this day and age. Sell out and deluded – that type of style gets you popularity. Once they say those kinds of statements, they get followers from the ignorants and also one gets certified by the enemies of Islam that he is now moderate.

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ...

## ﴿البقرة: ١٢٠﴾

Never will the Jews nor the Christians be pleased with you (O Muhammad sallallahu 'alayhi wa sallam) till you follow their religion. (Surat al-Baqarah: 120)

Some people take this verse to mean shouting in the streets I am a Jew or a Christian. Do you think that verse only meant running in the streets or writing articles and saying I am Jewish, I am Christian, I am Hindu, I am Atheist or whatever it may be, so they may be pleased with you? Statements of Kufr like the statements some of the interfaith make that please them, giving judgment of who enters Heaven and Hell to humans over the judgment that Allah already declared is a core meaning of this verse. That is how they are pleased with some people.

So the first category is if one dies in Kufr and Shirk, then we believe his destiny is Jahannam. That is the general rule. Some will say:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿الإسراء: ١٥﴾

And We never punish until We have sent a Messenger (to give warning). (Surat al-Israa': 15)

Allah will not punish someone unless they got a Messenger. That is a side issue Ibn Katheer spoke about in his Tafseer, but one thing is for sure. Someone sitting in the Google age, someone sitting with cable and internet, someone sitting with TV, satellite and all that day and night at his finger tips – every one of those got the message. In fact, during his time Imaam Ahmad said I do not know anyone today who has not gotten the message. In his time Imaam Ahmad said that, so imagine today.

Someone is going to pop up and say well they got a tainted version. They are saying Islam is this and Islam is that today, so they got a tainted version of Islam. Let me ask you a question and be realistic. When Islam was still gleaming and sparkling, Quraysh exerted all their resources to taint the image of Islam and the Prophet Muhammad sallallahu 'alayhi wa sallam personally. Did you hear any saying of the Prophet Muhammad sallallahu 'alayhi wa sallam where he said so-and-so are exempted from entering Hellfire because Quraysh tainted Islam so much that they only got a wrong interpretation of Islam, so it is an excuse for him. It was not an excuse for those who listened to Quraysh. Are you telling me it is going to be an excuse for those who listen to what is propagated in the media today?

There is a duty on us to convey the message and there is a bigger duty on them to search for the proper message. Just like they search for food that nourishes the body, there is a duty on them to search for food that nourishes the soul. If you put someone in a house in some secluded area and he does not have food or water, what is he going to do? Is he going to sit in the house and wait for food and water to come in? He is going to go out, pursue and search. Likewise, one must search for the food of the soul. One must search for Islam.

## A MUSLIM WHO MEETS ALLAH WITH SINS

This is the second category of those who may be destined to Hell, which we are talking about. If one is Muslim (note I said Muslim) and we took the definition of Muslim about two classes ago, and he meets Allah with sins that he truly repented from, then Allah is the Forgiving. He is the Ghafoor and He is the Raheem. Not only will He forgive, but He will love those who repent. Allah forgives, Allah loves those who repent and will change their sins into deeds. If he did not repent, he has major sins and minor sins. Let us say he has one or the other or both, it does not really matter. He meets Allah and he did not repent. He is Muslim, he meets Allah with major and minor sins, and he did not repent. He goes on the scale and if his deeds outweigh his sins, he goes to Jannah. If his sins outweigh his deeds, this is what we are going to talk about.

This is what these verses mean:

فَمَنْ ثَقَلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ  
فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾ ﴿المؤمنون﴾

Then, those whose scales (of good deeds) are heavy - these, they are the successful. And those whose scales (of good deeds) are light, they are those who lose their own selves, in Hell will they abide. (Surat al-Mu'minoon: 102-103)

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلُمُونَ  
﴿الأعراف: ٩﴾

And as for those whose scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and rejected Our Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc). (Surat al-A'raaf: 9)

أَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٧﴾ وَأَمَّا مَنْ خَفَّتْ  
مَوَازِينُهُ ﴿٨﴾ فَأُمُّهُ هَاوِيَةٌ ﴿٩﴾ الْقَارِعَةُ ﴿١٠﴾

Then as for him whose balance (of good deeds) will be heavy, he will live a pleasant life (in Paradise). But as for him whose balance (of good deeds) will be light, he will have his home in Haawiyah (pit, i.e. Hell). (Surat al-Qaari'ah: 6-9)

And there are plenty of verses about which side outweighs the other one. You can find more on that in the tenth volume of Fataawa Ibn Taymiyyah where he talks about this a lot.

Now if the deeds outweigh, then you go to Jannah. If the sins outweigh (major and minor sins), then that is what we call someone under the Mashee'ah (مشيئة). They fall under the will of Allah. Everything falls under the will of Allah, but this is something that Allah says He may forgive and He may punish. That is what Mashee'ah means.

They may get the forgiveness of Allah or the punishment of Allah. They may get the Shafaa'ah of Allah and that is what Shafaa'ah means. Intercession is in this. They may get the intercession of Allah and they may get the intercession of Messengers, because Messengers have Shafaa'ah. Even the Qur'an comes with Shafaa'ah. The Hadith states that one who recites Surat al-Baqarah and Surat Aali 'Imraan, they will come like a huge cloud to give intercession for that person (to defend him), or it comes like a murmuration of birds to defend that person as in the authentic Hadith.

Allah gives Shafaa'ah, the Prophet sallallahu 'alayhi wa sallam gives Shafaa'ah and some righteous believers give Shafaa'ah. The angels, the martyrs and some of the general Muslims give Shafaa'ah, and the children give their parents intercession. Fasting gives Shafaa'ah. The Black Stone gives Shafaa'ah. People who attend 'Arafaat give intercession. Each one of these has specific, solid and authentic Hadith that they give intercession. If out of all that one does not get saved and our hope Inshaa Allah is that everyone will get saved, the worst case scenario and I am not saying it is easy, is that he will be punished for the duration of those sins and then he will be allowed to enter Heaven. I am not diminishing that punishment, but I am saying the worst case scenario. Nas'alullaha Salaamah.

## ONE WHO MEETS ALLAH WITH MINOR SHIRK

The third category is dangerous and this is the one that we need to be careful about. This is why I divided them into these three categories, so you understand. The third category is one who meets Allah with minor Shirk. Minor Shirk is not major Shirk and it does not take one out of the fold of Islam. Minor shirk does not take one out of the fold of Islam. One who is Muslim and commits minor Shirk is still Muslim.

Minor Shirk (ash-Shirk al-Asghar (الشرك الأصغر)) includes everything that leads to major Shirk. Anything that is an avenue to major Shirk is considered Shirk Asghar. Anything described in the Qur'an or in the Sunnah as being Shirk, but it does not reach the level of big Shirk, then we consider that minor Shirk. Minor Shirk is Shirk where the Prophet sallallahu 'alayhi wa sallam specifically said it is minor Shirk. He specifically used words at times in Hadith to say that something is minor Shirk. So any of that which I mentioned is considered minor Shirk.

Minor Shirk is usually Shirk where the wording of the Hadith is without the definite article 'Al'. If it is ash-Shirk (الشرك), that is usually the major Shirk. If it is Shirk (شرك), then it is minor Shirk. Minor Shirk is what the Sahaabah understood to be minor Shirk. If they described it as minor Shirk, then we take what they explained it as.

Examples of this Shirk are as we mentioned before, giving an oath by other than Allah. We spoke on that Shirk. Also statements like Mashaa Allah Wa Shi't:

ما شاء الله وشئت

Whatever Allah wills and you will. Those are considered statements of minor Shirk.

Lawlallah Wa Ant:

لولا الله وأنت

If it had not been for Allah and you.

Tawakkaltu 'Alallah Wa 'Alayk:

توكلت على الله وعليك

I put my reliance on Allah and you.

These are forms of minor Shirk. If one says I put my reliance on Allah and you, and specifies a human being, that is minor Shirk. If someone says I depend on Allah and you for rain, that is major Shirk. But if it is not matters that pertain to major Shirk, then they are still minor Shirk.

Now this is a dangerous matter and let me give you more examples. Another example is people who put up posters, decorations, portraits and frames with Allah and Muhammad sallallahu 'alayhi wa sallam side by side. That is a form of minor Shirk. The contemporary

‘Ulamaa have spoken on the permissibility of hanging verses of the Qur’an or statements like Allah and Muhammad sallallahu ‘alayhi wa sallam on the wall. Some said it is Haraam and they said it is prohibited because it is disrespectful, it may be getting neglected or I read some of them said it may fall. Some said it is Mubaah (permissible) and some even said it is good. That Fiqhi issue of whether you can hang them up or not has leverage to which opinion you choose, because the proof for those who prohibit it is not really that strong. I do not think it is that strong and just as they can tell you oh this Shaykh and so-and-so said that, I will bring you equivalent Shuyookh to that Shaykh who say it is permissible and it is okay. So if someone puts it up as a reminder, then it is good Inshaa Allah Ta’aala.

But why do I mention that? For our purposes here, what you really need to worry about is putting Allah and Muhammad sallallahu ‘alayhi wa sallam on the same line together. A portrait, a frame or a dish with Allah and Muhammad sallallahu ‘alayhi wa sallam on them side by side. You find the design in clocks or medallions, or they have these candle like things that have Allah and Muhammad sallallahu ‘alayhi wa sallam on them. That is all a form of minor Shirk. Over time, people tend to get the impression that Allah and Muhammad sallallahu ‘alayhi wa sallam are at the same level. But just like you cannot say words like Mashaa Allah Wa Sh’it and Tawakkaltu ‘Alallah Wa ‘Alayk, you cannot write it and you cannot have portraits like that which have Allah and Muhammad sallallahu ‘alayhi wa sallam on the same level. Put Allah on one side and put Muhammad sallallahu ‘alayhi wa sallam on a different side or at a lower status.

A man told the Prophet sallallahu ‘alayhi wa sallam Mashaa Allah Wa Sh’it. He told the Prophet sallallahu ‘alayhi wa sallam whatever Allah wills and you will. The Prophet sallallahu ‘alayhi wa sallam said:

أَجَعَلْتَنِي لِلَّهِ نِدًّا ؟ قُلْ : مَا شَاءَ اللَّهُ وَخَدَهُ

The Prophet sallallahu ‘alayhi wa sallam said you make me a partner or equivalent to Allah subhaanahu wa ta’aala? Say whatever Allah wills alone.

In another Hadith, the Prophet sallallahu ‘alayhi wa sallam said:

لَا تَقُولُوا : مَا شَاءَ اللَّهُ وَشِئْتَ ، وَلَكِنْ قُولُوا : مَا شَاءَ اللَّهُ ثُمَّ شَاءَ فُلَانٌ

Do not say whatever Allah wills and whatever you will.

Waaw (و) over here is Musaawaah (مساواة). Musaawaah means equivalent. Waaw here means equal and it makes them equivalent. If you use Thumma, Thumma means Tarteeb

(ترتيب) and not Musaawaah. Thumma means and then, and it is to put in order. Whatever Allah wills, and then what you will (if it is under his control).

Al-Bukhari has a chapter called:

## بَاب لَا يُقَالُ : مَا شَاءَ اللَّهُ وَشِئْتَ

And you remember what we said about the chapters that Bukhari has and how he named them. I explained how important the chapters of Bukhari are and how he chose their names, and he has a section just on this issue.

Other examples of minor Shirk are for example prolonging Salah for other people so they can notice, prolonging the recitation or 'Ibaadah or beautifying the voice for others. That is included in minor Shirk.

## DOES ONE WHO COMMITS MINOR SHIRK FALL UNDER THE MASHEE'AH?

All that was an introduction. Now here is why I brought it up and here is why I mention it in relationship to our talk, because we are sticking to our book here. Does one who commits minor Shirk fall under what we call Mashee'ah, like Muslim sinners do as we explained in category number two. The question is does the one who meets Allah with minor Shirk fall under the Mashee'ah? What is Mashee'ah? Again, take it step by step. I do not want you to get confused. Focus with me and give me your undivided attention. We said those who are Muslim and their scale of deeds is more, they go to Jannah. If their sins are more, they fall under Mashee'ah. Mashee'ah means they will either be punished for the duration of the sins, Allah will forgive them or intercession of those who give intercession will save them Inshaa Allah Ta'aala. So that is Mashee'ah.

Does one who is a Muslim and does minor Shirk fall under the Mashee'ah too? By Ijmaa', one who does minor Shirk is Muslim and he is not Kaafir. It is by Ijmaa' of the Muslims that a Muslim who enters Hell for minor Shirk will not be in Hell forever. Now does minor Shirk fall under Mashee'ah? If you read the works of Ibn Taymiyyah Rahimahullah, you are going to see at times he mentions that Allah will not forgive the doer of small Shirk. He does not fall under Mashee'ah and he is going to get punished. Everything is under the will of Allah of course, but Allah told us certain judgments that He already made and decided, and among that is those who commit Shirk will be doomed to Hellfire. So according to Ibn Taymiyyah Rahimahullah and many other scholars, they will have to be punished. Whoever does minor Shirk must be punished and they do not fall under the Mashee'ah, unlike major and minor sinners that fall under Mashee'ah.

Their main proof for that is:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ...

﴿النساء: ٤٨﴾

Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases. (Surat an-Nisaa': 48)

Allah will not forgive Shirk for anyone, but He will forgive anything less than that. They said this verse includes major and minor Shirk, except for minor Shirk they said he gets punished for that minor Shirk and he gets out and goes to Jannah. With major Shirk, A'aathan Allah Wa Iyaakum Min Thaalik (أَعَاذَنَا اللَّهُ وَإِيَّاكُمْ مِنْ ذَلِكَ), he never leaves Jahannam. This is also the opinion of Siddeeq Khan, Abdur-Rahmaan Ibn Qaasim, and some of the students and followers of Imaam Muhammad Ibn Abdul-Wahhaab.

Then in other parts of Fataawa I read, Ibn Taymiyyah treats minor Shirk like major sins and he says it falls under Mashee'ah, meaning Allah may forgive or punish. It is not among that which is declared that Allah decreed and judged that He will not forgive them. It falls under Mashee'ah. This is also the opinion of Muhammad Ibn Ali Ibn Ghareeb and as-Sa'dee seems to lean towards this opinion in his Tafseer. The proof in the second opinion of Ibn Taymiyyah mostly roams around the verse itself.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ... ﴿النساء: ٤٨﴾

Verily, Allah forgives not that partners should be set up with him in worship. (Surat an-Nisaa': 48)

They said that is major Shirk and their proof is that in the chain of verses where Allah is talking about this, Allah is talking about Mushrikeen, Munaafiqeen and the People of the Book. And also the end of the verse seems to lean more towards talking about major Shirk than minor Shirk, so the verse really applies to major Shirk.

There is actually a very big Masters Degree thesis that I heard about some time ago that studies and analyses this issue in depth. I have not read it and I do not think it is even printed yet. This is a matter where a giant Imaam like Ibn Taymiyyah had what seem to be like two conflicting opinions on the same matter, and then the Imaams of the Da'wah of Najd (the students of Muhammad Ibn Abdul-Wahhaab and his descendants in knowledge) are split on this issue. I just mentioned the two opinions and I will leave selecting out for now. The danger of this matter is what you should come out of this with. You stand before



Allah with major and minor sins, and you may fall under the Mashee'ah. You stand before Allah with the minor Shirk and according to one opinion, one goes to Hell.

Ibn Mas'ood said:

لَأَنْ أَحْلِفَ بِاللَّهِ كَاذِبًا أَحَبُّ إِلَيَّ مِنْ أَنْ أَحْلِفَ بغيرِهِ صَادِقًا

You remember a few weeks ago we took this. Ibn Mas'ood said I would rather give an oath by Allah lying, than I would give an oath by other than Allah. Why? Because giving an oath by other than Allah is minor Shirk and lying is a sin. So he would rather do the sin than minor Shirk, and it seems to be that he also supports the opinion that minor Shirk is among that which one may not fall under the Mashee'ah with. So it is very dangerous, just by knowing the opinion that it is among that which one has to be punished for unless he repents to Allah. You stand before Allah with minor Shirk and we said the first opinion is that one must be punished for it and there is no Mashee'ah in that matter.

## THE DU'AA TO SHIELD ONESELF FROM MINOR SHIRK

Now you know the meaning of what the author says – and whoever disobeys him will go to Hell. Some faces look horrified and I actually remember a Hadith by Abu Bakr radhiallahu 'anhu, which I will leave you with to know because yes it is dangerous. Minor Shirk is dangerous. Abu Bakr narrated that the Prophet sallallahu 'alayhi wa sallam said Shirk in my Ummah is much more hidden than the pace of an ant crawling on a black stone. It seeps into this Ummah like a black ant on a black stone, slowly and surely. Shirk is very hidden. It enters the heart very silently and very few are safe from it. When Abu Bakr heard that, he got upset and he got horrified.

He said how can I be safe from that O Prophet of Allah? The question on your minds. The Prophet sallallahu 'alayhi wa sallam taught him a Du'aa to shield him from minor Shirk. O Allah, I seek refuge in You that I associate anything with you knowingly, and I seek Your forgiveness for that which I do not know.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

This part:

وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

Means I seek Your forgiveness for that Shirk which I do not know, because it seeps and crawls silently into one's actions. There is two similar narrations to that Hadith by Abu Bakr as-Siddeeq, but that is a proper Du'aa. Write it down and do not leave this Du'aa out of your regular Ad'iyah. Make it a portion of your regular Ad'iyah and make it a habit to say it regularly, because minor sins and major sins may fall under Mashee'ah, but minor Shirk according to one of the opinions may not fall under the Mashee'ah of Allah. That is very dangerous.

## WHY DID ALLAH CHOOSE MUSA TO COMPARE TO THE PROPHET MUHAMMAD?

The final point is the author mentions this verse at the end as proof:

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا  
﴿المزمل: ١٥﴾

Verily, We have sent to you (O men) a Messenger (Muhammad sallallahu 'alayhi wa sallam) to be a witness over you, as We did send a Messenger [Musa] to Fir'awn. (Surat al-Muzzammil: 15)

We sent a Messenger to you O people as a witness and favour for you or against you (to testify for you or against you on the Day of Resurrection).

كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا

Just as We sent a Messenger to Fir'awn, We sent you a Messenger.

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ﴿المزمل: ١٦﴾

But Fir'awn disobeyed the Messenger [Musa], so We seized him with a severe punishment. (Surat al-Muzzammil: 16)

Fir'awn denied and rejected the Messenger, so he was taken with a severe punishment. That is the proof the author mentions as a final thing in the First Matter of the three matters in Chapter Two.

Allah said to the Kuffaar of Quraysh, We sent you a Messenger like We sent Musa. Why did Allah choose Musa out of all the Messengers to compare to the Prophet Muhammad

sallallahu 'alayhi wa sallam when He is speaking to Quraysh? Muqaatil said because what Musa and Muhammad sallallahu 'alayhi wa sallam had in common was that they were belittled and they were shown contempt, because they were raised and brought up immediately by the people who they are now calling to Islam. Fir'awn of Bani Isra'eel raised Musa as his stepfather.

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ﴿الشعراء: ١٨﴾

[Fir'awn said [to Musa]: "Did we not bring you up among us as a child? And you did dwell many years of your life with us." (Surat ash-Shu'araa': 18)

Likewise, Muhammad sallallahu 'alayhi wa sallam was raised by his family of Quraysh, who were the ones he was conveying to and the ones who disbelieved in him. You see that these days. You get a mother or a father who call me for example and they say could you talk to my son? He will listen you. Or some of you tell me talk to my father about letting me get married. Why would you come to me when I am not your relative? Why do you not talk to your father? It may be a custom and a norm sometimes that a man may not be as reserved as outsiders with his family members. He is open and there is sometimes a level of disrespect. There is less consideration to each other in matters of advice and here not only were they not reserved, but they were disrespectful and harmful to them. So that is why Musa was chosen, and that is the common denominator he had with Muhammad sallallahu 'alayhi wa sallam as to why Allah chose him in this example.

...فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ﴿المزمل: ١٦﴾

So We seized him with a severe punishment. (Surat al-Muzzammil: 16)

Allah says about Fir'awn that We took him severely, and severely means heavy destruction of rain. We took him severely with heavy destruction of rain. Ibn Abbaas and Mujaahid said Allah means He took him severely with destroying him by rain, and then He is saying your destruction O Quraysh is going to be worse than that which Allah destroyed Bani Isra'eel with, because Allah loves Muhammad sallallahu 'alayhi wa sallam. If Allah destroyed Bani Isra'eel for what they did to Musa, imagine what He is going to do to you if you continue on with your transgression, as Allah loves Muhammad sallallahu 'alayhi wa sallam more.